

to be impossible. Besides, increasing intercourse will keep the various portions of the world from stagnation and decay, as the currents and tides of ocean do its own parts. Those who assist in diffusing Christianity, we believe, are doing an imperishable work.

### Religious Intelligence.

From the Christian Watchman.

#### REVIVAL IN CHARLESTOWN, R. I.

This town has always been remarkable for its destitution of religious privileges & institutions. There never was a house of public worship in the town except the one owned by the Indians, a small remnant of the once powerful Narraganset tribe. The writer commenced laboring in the town in April last; and has spent a part of the time since for the spiritual and eternal interests of the people. In February the Lord commenced a gracious work in that place. The solemnity of the judgment day seemed to reign in our assemblies; sinners wept over their sins and cried for mercy. Many very decided cases of conversion have occurred, and the work appears to be spreading in different directions. A church has been organized consisting of twenty-six members. Thirteen willing disciples followed their blessed Savior in the delightful ordinance of baptism on the first Lord's day in March. A numerous and deeply affected audience were gathered upon the banks of our baptismal Jordan to witness the solemn and interesting scene. There was seen the grey headed sire and his companion and their youthful sons, enjoying the same glorious hope, following the bright example of their Lord and Master. Yesterday six more were buried with Christ in baptism who hastened with joyful hearts to perform this imperious duty. This little band then commemorated the dying love of Christ for the first time around the sacramental table. The season will never be forgotten while time lasts or eternity rolls on its ceaseless ages. The Lord grant that this vine may take deep root and bear abundantly the fruits of holiness, righteousness and peace.—We are now making an effort to erect a house of public worship. Eighty have signed the temperance pledge since the revival commenced. J. H. BAKER, South Kingstown, March 23, 1840.

REVIVAL IN TROY, N. Y.—A correspondent at Troy writes us under date of March 17, 1840, as follows:—“We are enjoying a most precious revival of religion here. The first Sabbath in March there were between seventy and eighty added to the Baptist church, about sixty of whom were baptized the two Sabbaths previous. The others by letter. Since then there have been twenty-five baptized, and many more we hope and trust are not far from the kingdom of heaven. Many hopeful conversions are from that nursery of piety, the Sabbath-school. The Lord is still with us and blessing us.”—*Christian Watchman.*

THE BAPTIST LIBRARY.—Hill & Collins, Lexington, Green & Co. New York, have commenced a periodical bearing this title, to be issued once in two weeks, containing Baptist Standard Literature, or in other words, a reprint of the most approved writings of Baptists, each number to contain 16 large octavo pages, at \$1.50 per year. By subscribing for this work, a library of Baptist works may be obtained at very small cost.—*Christian Watchman.*

### VERMONT TELEGRAPH.

BRANDON, WEDNESDAY, APRIL 1, 1840.

#### NON-RESISTANCE.

It will be remembered that my opponent's article, under review when I was broken off from the subject, three weeks ago, was based on expediency—he having “laid aside the volume of inspiration,” to consider the “state and wants of man.” It will also be remembered that in that article, as well as elsewhere previously, he undertook to show and maintain the danger to human society of adopting the Non-Resistance principles.

Now I would have it always known and borne in mind, that I reject, utterly reject, the doctrine of expediency, if it conflict in the least with revelation, or be made, by appeals to the passions of depraved men, or in any other way, to stand in the place of revelation. Yet my opponent shall be met on his own ground. He shall be shown that Non-Resistance is expedient—is safe—especially that it does not harm or endanger those who do not embrace it—notwithstanding he entertained such excessive fears and forebodings—as were expressed in his introductory article, when he first commenced in the Telegraph on the subject—telling us that he would flee for safety from a community holding such monstrous, such frightful doctrines.

I ask, then, what can be more absurd—not to say ridiculous—than to apprehend danger from those whose principles and practices restrain them from all violence? The fault found with us—the charge, the quarrel against us, that we are Non-Resistantists—i. e., we will not do violence to human beings—we will not imbrue our hands in the blood of our fellows, under any circumstances. And yet, with the next breath, we are decrying as a dangerous sect, whose principles and practices are to be eschewed and abjured, as tending to the destruction of human society and the shedding of human blood! Can a more perfect absurdity be conceived of?

I cannot consent to stop with exposing this absurdity and outrage. I must now be allowed to show that the danger to human society—aye, and to “human governments,” is all on the other side. The truth is, the very persons who denounce us as destroyers of human society and human government, are themselves the ones who are harboring and advocating the very principles and practices that have carried anarchy—of which they talk so much—and blood-shed in their train, ever since man became a depraved being. Who have been the anarchists? who the revolutionists? who the insurrectionists? who the spillers of human blood? Have they been Non-Resistantists? Not one of them. On the contrary, they have every one of them held to the “rightful power vested in one person to require or prohibit another person, or other persons, to do certain things; and the corresponding obligation of that other person, or those other persons, to do, or refrain from these things, because thus required.” In other words, they have held that vengeance belongeth not to God alone, but to man also. Such are the doctrines, not of Non-Resistantists, but of their opponents. These very doctrines have been held and put in practice by those who have deluged the earth with blood, in all ages. My opponent alludes to the French revolution. I ask if there was a single Non-Resistant among those revolutionists? Not one. They were anti-Non-Resistantists, every one of them. They held to the very doctrines, above described, now held to by the opponents of Non-Resistance.

Let us hear no more clamor about Non-Resistance being dangerous to human society, and destructive of human government. Dangerous and destructive it is, indeed, to human violence, human vengeance, and human slaughter. At the same time it is the only true conservator of human society and *rightful, christian* human government. My opponent says:—“In a civilized community, no government can long sustain itself which is not the choice of the main body of the people.” How does this statement comport with the idea that these governments are of divine origin? Not only the character but the very existence of governments, “in a civilized community,” is here made to depend on the “choice of the main body of the people.” In communities not civilized they may of course be the creatures of other circumstances. And yet they are all the institutions of the unchangeable Jehovah!

In reply to his picturing forth the frightful condition of a society of depraved, unregenerated men, without government, I say he herein contemplates a thing which Non-Resistance never contemplated. Non-Resistance has nothing to do with men except in connection with their being, or becoming followers of the Lord Jesus Christ, the Prince of Peace. No man ever became a Non-Resistant without previously, or at the same time, becoming a subject of that Kingdom which is Peace and Righteousness.—There is, there can be, no Non-Resistance out of this kingdom. The kingdom of this world has always been full of violence, and always will be, while it exists. Non-Resistantists have never pretended otherwise.—So, my opponent's labor on this point is lost. He has only built another splendid man-of-straw, for the sake of demolishing it with his own hands. True, he has built and demolished so many of them, he does it with some skill and dexterity. But then, what does it amount to? It is only children's play.

In making the physical penalties of human laws the “chief restraint” against crime, I ask if he does not lower down the importance of God's laws and penalties, and belittle the ministry, appointed to declare them, in a manner unbecoming one in his station, besides degrading human nature far below what the facts in the case will warrant?

Besides, if I am rightly informed, this newspaper preaching of my opponent does not accord well with his pulpit preaching. In the latter he is said to place far more value on what the Bible denominates the “foolishness of preaching,” than is indicated by his sentiments expressed in the paper, and less dependence on worldly policy and worldly power. And according with these sentiments of his from the pulpit, are his expressed sentiments in relation to certain moral reformations.

#### TEMPERANCE.

Another meeting was held, in the Methodist house, in this village, on Friday evening last. The resolution discussed was not precisely the one published for the meeting, in the last Telegraph—a clause of that having been stricken out by the committee who prepared it, since its original draft and publication. The resolution discussed, and adopted, reads as follows:

Resolved, That the repeal of all laws licensing the sale of intoxicating drinks, would, by destroying monopolies and taking away legislative sanction, have a tendency to promote the cause of temperance.

The resolution was opposed, on the ground that the measures which it contemplates would open flood gates and let in additional streams of the liquid fire upon society.—That it would be granting license to every one to sell at pleasure, and consequently a license to every one to get drunk at pleasure.

In reply to this, it was denied that any such license, or that any license would thus be given. The repeal is asked for, and would be granted, because this poison-selling is now the creature of law—because the granting of the license to *sin* is *sinful*, and therefore neither the legislature nor the people can have any right to grant the license. The right to sell would be just as much denied after the license should be repealed as it is now. How, then, can the repeal of the existing legalized license to *sin* be construed into the creation of a greater license? The legal license would certainly be destroyed. The moral license never existed, and never can exist. There would, then, be no license at all. True, more men might at first go into the traffic. But they would go into it on their own responsibility. They would have no license to do it, either from God or man.

And it does not follow that because a greater number would engage in the traffic, therefore a greater quantity would be sold and used. Not at all does it. For those who buy get all they want now. They would do no more then. The difference would be this—and this difference is altogether in favor of the measure contemplated by the resolution:—The monopoly would be destroyed—the murderous business would be stripped of its respectability—it would of course fall into disrepute—would soon be followed by none who expect or desire to be respected, or to be regarded as wholesome members of community—the traffic would go into hands worthy of it, if such a thing may be said of any human being, however depraved—and thus it would be covered with odium, indignation, and execration, from all the truly virtuous and philanthropic.

The fallacy and absurdity of the doctrine, that a repeal of existing license laws would be a creation of unlimited license, and would increase the extent of the traffic, was illustrated by allusion to gambling and brothel-keeping. If to license the sale of ardent spirits be the way to prevent its extension, why would not this be the way to prevent the extension of the other sins mentioned? There is more or less lewdness in Vermont. Why, then, in order to prevent its extension, should there not be license given for brothels, making it a respectable business, clothed with legislative sanction, under proper restrictions? And so of gambling, and other sins and public nuisances.

What redeeming quality or feature has this sin of dealing in, and using, human poison, that it should receive the sanction and aid of law? What other immorality receives legal sanction and aid? Either the traffic in this poison is an immorality, or it is not. The opponents of the resolution and the advocates of licensing the traffic, may take which side of the proposition they please, and they lose their case—they shall be made to condemn themselves. Or state the proposition differently, if you please. Thus:—Either alcoholic poison, to be used as a beverage, is a legitimate article of commerce, or it is not. Now, on the one hand, if it be allowed that it is a legitimate article of trade—that the traffic is no immorality—what right has the legislature to prohibit it to one and guarantee it to another, any more than to do the same thing in regard to grain, or any other commodity?—It is manifestly an unconstitutional violation of free trade. On the other hand, if this poison, as a beverage, be acknowledged to be an illegitimate article of commerce—if the traffic be an atrocity, a sin against God and human society—what right has the legislature of Vermont to license it?—This, too, is a violation of the constitution of the State, which enjoins the prohibition of vice, and the promotion of virtue, naming Temperance, particularly. But the unconstitutionality of the thing is of trivial importance, compared with its heinousness before God. What! Will the people of Vermont, and the legislature of Vermont acknowledge the atrocious sinfulness of this accursed abomination, and then turn directly about and sell indulgences for it? License men to commit this *sin*—this horrible outrage upon mankind and the law of God? Are death-warrants against the innocent to be retailed by the legislature and people of Vermont, for dollars and cents? There is just as much right to license gambling, theft, robbery, or murder?

It is expected that the measures contemplated by this resolution will meet with opposition from the present class of rum-sellers, and from the higher and more respectable class of rum and wine drinkers, because it would take away respectability from their habits and practices.

There is a principle at the foundation of this matter, the development of which will work wonders. Let it be brought out then to the view of the people. And let those who petition the legislature, in future, in favor of Temperance, petition for the immediate repeal of existing license laws.

“A CORPSE GOING TO A BALL.” The readers of the Telegraph will recollect the article under this head, copied from the N. York Observer, some weeks since. Many of the newspapers have been contradicting its statements, for a week or two past—but on what authority I have not yet seen. I have been waiting for the Observer, which is responsible for the original publication,

to make the correction. This is my answer to those who ask why I have not given the correction.

To Orson S. Murray: Sir:—I perceive in the last number of your paper, “an appeal to the true friends of the Telegraph” for aid in extending its circulation. The appeal seems to be mainly to the Baptists of Vermont. I suppose however you will not refuse aid from a member of the Congregational order. If not, you may set me down for 20 copies (including those I now take) for the last half of the present volume. If I cannot dispose of them by sale, I can by gift. I do not make this offer because I approve every thing you say, or do, but because I believe the principles you generally advance are safe to community. Because you take the only Bible ground, in the main, on Abolition, Temperance and many other great questions which are now fairly before the public mind.

J. HOLCOMB.

The foregoing comes accompanied with remarks specifying an instance in which brother Holcomb takes exception to a course recently pursued by me in the Telegraph—and also accompanied with remarks on another subject under discussion in the Telegraph, all of which are received too late for insertion this week. One or both shall appear next week.

I am not only not offended with my brother's frankness, but am thankful for his christian fidelity, in pointing out to me wherein he views me to be wrong—whether he succeeds in convincing me or not.—How widely does his course contrast with those of other individuals. Notwithstanding he thinks a fellow mortal sometimes falls into error, still if he sees in him a heart to do right—a face set against sin, he has forbearance and greatness of mind enough to aid him on in the right, while he faithfully points out to him what he views to be wrong. Herein is true magnanimity of soul, nobly contrasting with that intolerance which makes it an unpardonable sin for one to dare to think for himself—to abjure man-worship—to listen to the voice of his own conscience, and to what he apprehends to be the voice of revelation—to speak the words which he believes the Holy Ghost has bidden him speak in the ears of a perverse generation. For one, if I cannot be sustained in the enjoyment of religious liberty—the rights of conscience—if I must be proscribed for being true to my own convictions of duty—then farewell sustentation and patronage, and I will go down in a good cause. But let no one think me in despair, though I thus speak. My confidence in the true friends of the Telegraph is unshaken. They will yet rally and abundantly sustain it, by extending its circulation.

A thousand thanks to brother Holcomb for the very liberal example he sets my brethren. Who will follow it, and do what they can, more or less?

#### Quarterly Convention of the Vermont Anti-Slavery Society.

At an Anti-Slavery Convention holden at South Woodstock, on the 11th and 12th ult.

MILTON BROWN, of Windsor, was duly elected President.

J. M. GRAVES, OWEN SPAULDING, JACOB HOLT, ISAIAH BUCKMAN, D. H. RANNEY, JOHN BEMENT, ABISHAI STODDARD, HENRY A. HOVEY, Financial Com. E. D. Barber, of Middlebury addressed the Convention with ability and interest. The following resolutions were adopted unanimously:

Resolved, That the adoption, by the House of Representatives, as a standing rule of that body, “that no petition, memorial, resolution, or other paper, praying the abolition of slavery, in the District of Columbia, or any state or territory of the United States, in which it now exists, shall be received by the House, or entertained in any way whatever,” is a gross violation of the natural and inalienable right of petition and of the constitution of the United States which secures that right from abridgement, and if acquired by the people is a sure forerunner of the subversion of the government and the liberties of its subjects.

Resolved, That slavery, in all its assumptions and requirements, is a violation of the law of God, and an outrage upon human nature, and utterly subversive of all those great principles of republicanism, upon which our own government is founded.

Resolved, That as men, as christians, as republicans, and as philanthropists, we are bound to use every peaceful and constitutional means to remove it entirely from the land.

Resolved, That our government is now a slaveholding government and our nation a slaveholding nation, and that while they thus continue they are outraging the principles of the revolution, libelling the declaration of Independence, and rendering us a mark, for the scorn and reproach of the world.

Resolved, That to secure the abolition of slavery in all places under the jurisdiction of Congress, and to prevent its extension, within the bounds of the republic, we have only to make the people of the non-slaveholding states, in fact, what they are in profession, an anti-slavery people.

Resolved, That nothing can more conclusively show how completely our rulers have abandoned the principles of lib-

erty, upon which our institutions are professedly established, and how fearfully supreme the slaveholding power has become in the nation, than the fact, that, within the District of Columbia, a man with a black skin, is presumed to be a slave, and if he cannot prove himself entitled to that freedom, with which the Declaration of Independence says *all men* are endowed by their creator, he is sold into perpetual bondage, to pay the jail fees occasioned by his own country's suspecting him not to be free.

Resolved, That we deem it inexpedient, in the present divided state of sentiment among abolitionists, upon that measure, to organize a third political abolition party, whatever might be urged in its favor, under other circumstances.

Resolved, That any attempt to identify the cause of abolition with one of the political parties, meets with our decided disapprobation; and that while we rejoice at witnessing many of the members, of both those parties arraying themselves on the side of emancipation, we should feel that when its success became identified with the success of either of those parties, and the purity of its principles and the faithfulness and honesty of its advocates were handed over to the keeping of the politicians of any school, all hopes of a happy issue to the labors and sacrifices of its friends was at an end.

Acknowledgements to Wm. Slade, M. C., for his Speech, in an octavo pamphlet of 44 pages, in brief, “on the Right of Petition; the Power of Congress to Abolish Slavery and the Slave Trade in the District of Columbia; the Implied Faith of the North and the South to each other in Forming the Constitution; and the Principles, Purposes, and Prospects of Abolition.”—“Delivered in the House of Representatives, on the 18th and 20th January, 1840.” Copious extracts from this masterly performance shall be given in due time.

LANE THEOLOGICAL SEMINARY, CINCINNATI, OHIO.—We have received the Catalogue for 1840. Number of students, out of the Regular Course 3. Senior Class 8, Middle Class 9, Junior Class 11, Total 31. Faculty, Rev. Lyman Beecher, D. D. Rev. Calvin E. Stowe, D. D. Rev. S. B. Page—N. Y. Evangelist.

This Seminary is a standing monument of the folly and wickedness of religious slavery and proscription. The curse of God rests upon it, and will, until the conductors of it repent and do works meet for repentance. The whole present number of students is less than half the number of those who left at the time religious liberty was cloven down there. Let other institutions take warning.

THE BAPTIST MISSIONARY MAGAZINE—Contents of April No.—American Baptist Board of Foreign Missions. Arracan—Journal of Mr Comstock; Labors at Maulmain—Arrival and reception at Kyook Phyo—Visit to Ramree—Cavils of the heathen; Opposition to Christianity—Preaching at Kyook Phyo; Removal to Ramree—Encouraging prospects—Institution of a church; Preaching at Ramree—Increased attention to the gospel; Burmah—Letter of Mr. Stevens; Theological School at Maulmain—Labors of native assistants—Baptisms at Maulmain and Done-yaho; Account of the candidates—Opposition of their parents, &c. Progress of truth in British Burmah; Letter of Mr. Abbott; Persecution of the Karen Christians; Karens—Annual report of Mr. Wade; Mata—Effects of the Cholera—The school, Toungyook—The state of the church—Baptisms; Yeh—Baptisms—New Christian villages; Letter of Mrs. Wade; State of the school at Mata; Journal of Mr. Ingalls; Applicants of baptism—Chapel completed; Creeks—Letter of Mr. Mason; Attack on Mr. Mason—Unsuccessful attempt to secure the offenders—Present condition of Ebenezer; Miscellany.—Connection of the British Government with Idolatry in India; The King of the French and the South Sea Islands; Missionary Labors in Tahiti; Speech of Waterboer.

Other Societies.—Baptist (Eng.) Missionary Society; Patna—Ceylon—Jamaica; Domestic—Annual Meeting of the Board; Letters, &c. from Eastern Missions; Donations.

### General Intelligence.

#### W A L E S.

A letter from B. W. Chiddan, dated at Mirod, South Wales, 12th Nov. 1839, is published in the March number of the Western Temperance Journal. We make a few extracts from it, to show the rapid and benign influence of total abstinence, in that Principality.—*Tem. Recorder.*

“Four years ago I spent a summer in wandering among the mountain scenery of Wales, and while the eye was pleased with the sublime beauties of nature, the heart was pained and sickened at the unrestrained ravages of intemperance. Then, among the Congregational clergy so eminent for their zeal and efforts in every other good work, no sympathy could I find in the cause of total abstinence. Almost to a man, ale and beer were their common beverages, but now, as by magic, a glorious change has taken place. To a man they stand forth the able advocates of reform, aided by their brethren of the Baptist, Calvinistic Methodist, and the Wesleyan churches. A mighty change has taken place. Their united and untiring efforts, seconded by the approving smile of heaven, have produced the most desirable effects. They have encountered

and still encounter formidable obstacles, men in power in church and state, the vender are leagued against the cause of total abstinence.

“But why should I tell of woes and sorrows, when the cause is brightening every day? In a mountainous region, in the parish of Mallow, I found a society of 1,010 members. In the town of Bala, at a prayer meeting, on Sabbath afternoon, in behalf of the total abstinence cause, I found a large assembly, more than eighty children from the Sabbath school, members of the society. The whole of North Wales is in agitation, the firmness of principle, the rapid numerical increase of members—and every rank, every class, every condition of mind, is carrying trembling to the very centre of the court of king Alcohol, and in signs too plain to be misunderstood, presaging a general forsaking of the political altars of Bacchus. At home I was not accustomed to speak on the subject in the Welsh language; in my addresses I labor under great disadvantages. Almost daily, I have the pleasure of attending total abstinence meetings, and practice is removing the rust from my tongue, so that I can with greater pleasure and advantage, share in the delightful exercise; would that I had more to tell of the prosperity of the cause in the United States. The influence of what we have done, is felt even among the dwellers of the mountains and the valleys of Wales. I expect to make a general tour in a few days to see and hear more of the triumphs of tee-totalism. Revivals of religion are enjoyed in several towns, especially where this cause is flourishing.”

#### Progress of Abstinence in England.

In a recent debate in the house of lords on the beer bill, it was remarked by the Duke of Wellington, that he had been instrumental in introducing the present law for the sale of beer—that he had been under the impression, that it was doing the people a service, to bring beer within the reach of laboring classes; but he had seen his error, and would now do all in his power to correct the evil he had been instrumental in bringing upon the public. Another noble lord stated, that he was in favor of at once shutting up all the gin palaces in the kingdom, by law. Another rose up in his place, and begged that the beer shops might be added—another thought that the beer shops were quite a bad as the gin palaces.

London.—The cause is still prospering. Numerous meetings are held every night, in various places throughout this great city and suburbs. The new British and Foreign Temperance Society is exerting a praiseworthy perseverance, and has numerous agents actively engaged, not only in London, but in various parts of the kingdom.

#### SCOTLAND.

Glasgow.—At no former period has the cause been in a more flourishing state, or exhibited more trophies of its beneficial effects than at the present time; the meetings are crowded, and great numbers are signing the pledge. The committees are indefatigable in forwarding the organization for the support of an efficient system of visitation, and the cause is extending more than ever. The vast machinery of demoralization, concentrated in 2700 fruitful sources of poverty, crime, disease and death, are however, still in active operation; and the great work to be done is, comparatively speaking, only commenced in right earnest.—“Onward,” is our motto.

North of Scotland.—The cause is making great progress in the north. During the last month, Mr. Law visited many of the towns and villages, and in reference to which, he observes; “My late tour has been one of the most interesting, happy and successful that could be imagined, the work that I laid upon myself has been more than I was able to bear; however God has graciously strengthened me in all my labors and given me strength in proportion to my day. I have lectured twice in most of the following places, Loches, Forfar, Brechin, Lathemuir, Laurencekirk, Funham, Kenninuir, Arbroath, Carnoustie, Collieston, Fettercairn, Logie Mill, Auchinblane, Drumthytie, Stonehaven, Birnie, Findon, Johnshaven, St. Cyrus, Slateford, at all these places, I had with one exception, large meetings and great success, 20, 30, and 40, were the general number of new members obtained.”

#### ANGLESEA.

By a late account from the Rev. Mr. Hughes, of Beaumaris, it appears that the island of Anglesea, contains about 40,000 inhabitants, of whom 24,780 have signed the total abstinence pledge.—Amongst them were at least 1000 drunkards, of whom a number are now members of christian churches.

#### FRANCE.

A writer from Paris states—“It is a matter of some moment in France, that Louis Philippe has adopted the principle of total abstinence, and although the French papers have begun to deal out their bulls, I doubt not but his decision of character will be the security for his adherence to the principle for the sake of his country's weal.”

THE LEXINGTON.—A letter has been received in this city, from Mr. Harnden's agent at New-York, stating that Mr. Taylor, with his marine armour, has succeeded in finding the wreck of the Lexington after one day's search, and that a piece of the boat has been raised. The piece was found at the depth of 114 feet, and was heavily loaded with iron; probably a piece near the engine.—*Bost. Courier.*